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automation (*Life*, July 19, 1963). Referred to as "sudden" in the magazine article, it should surely not be sudden to most of us. With the advantage of a clear consciousness of a long past and its major changes, we must accept change and move intelligently into the future. We must prepare for our new needs in a new society by opening to the light of questioning even our most basic institutions—the family, the home, modes and institutions of work, the character of administration, and our whole evaluation of everyday human experience. The Pawnee way is one of thousands of ways of life that mankind has developed. As a springboard for a reexamination of our own way of life it has the advantage of being so different from our own, and in fact from the whole patterning of Eurasiatic civilization, that a study of its ways and social interactions helps us to throw into sharp relief our most widely accepted hypotheses on the nature of "the basic human character" and to test whether some of these assumptions are in reality universal human nature or rather limited modes of learned behavior that we have developed for needs that are now becoming obsolete.

In its very essence, the Pawnee outlook on reality differs from our own. For us the material aspect is primary. On a second level of discourse, we place observed events; on a third level, which we count still less sure, is the "human factor"; and finally furthest removed from solid reality is the realm of ideas. In the Pawnee estimate of the world around him, the primary level of reality is thought. In our own story of creation, the deity shaped man out of clay, but the Pawnee deity—Vault-of-the-Heavens—began the process of creation with thoughts and so created the universe and the stars, and they in turn were to create man in their own image. When a Pawnee individual wanted to organize his life goals, he looked within himself in his thinking and was blessed by Heaven with a vision. In the Pawnee context, the *thinking* man was the essential human being. The universe continued its seasonal round only when man willed it through his thought of Heaven and its creative power. In creating man, Heaven had also created the moving force of the universe. In this order of things, events were an adjunct of *human* ongoing, and all the nonliving things were a fluid manifestation of the universal life process. A thing manufactured was a manifestation of a very personal skill, and a thing used was equally personal. The skill of the priest who kept the universe in motion and that of the arrowshaft maker had an analogous quality which was inherent in the person himself, and both were considered as dedicated public professions. For both living and nonliving things in the time of the creation, there were always two storms—one to build the empty structure and one for its continuity. This estimate of the nature of reality is almost the complete reverse of our own and is one of the many ways in which the Pawnee outlook contrasts rather sharply with ours.

As another contrast in values between the Pawnee and ourselves I